where Christian influence may be expected (christological conceptions) they deviate from the Nazoraeans); O. Cullmann, Courants multiples dans la communauté primitive (pp. 55-68) (The author particularly deals with the martyrdom of James (Acts 12, 1 ff.). It is not excluded that the cause of the death of James is connected with his supposed zealot tendencies); W. Rordorf, Un chapitre d'éthique judéo-chrétienne: Les deux voies (p. 109-128) (The author deals with the question of the provenance, the Sitz im Leben and the Nachleben of the doctrine of the duae viae (Did. 1-5, Epist. Barn. 18-20, Doctr. Apost., cf. also p. 122 ff., where the relationship with 1QS III, 13-IV, 26 is discussed); H. J. Schoeps, Der Ursprung des Bösen und das Problem der Theodizee im pseudoklementinischen Roman (p. 129-141); B. Reicke, Die jüdische Apokalyptik und die johanneische Tiervision (p. 173-192) (John wrote his book during the reign of Domitian (81-96 A.D.), the sixth head of the beast (Rev. 17, 10). The first head represents Nero and the beast which is called the eighth (Rev. 17, 11) underlies the conception of a Nero redux and redivivus. There are traces of the existence of such a Nero-legend in the reports of Roman historians (cf. p. 182), in Jewish apocalypses (Orac. Sib. IV, V; cf. p. 183-184) and Christian apocalyptic tradition (Epist. Barn. 4, 16, Asc. Is. 4; cf. p. 185-189); A. Jaubert, Écho du livre de la Sagesse en Barnabé 7, 9 (p. 193-198) (The analogy between Barn. 7, 9 and Wisd. 5, 1-5 is due to a common background, an old confession of faith); A. Guillau-Mont, Monachisme et éthique judéo-chrétienne (p. 199-218) (See especially p. 213 ff.: “Influences juives et judéo-chrétiennes”); A. F. J. Klijn, Jerome's quotations from a Nazoraean Interpretation of Isaiah (p. 241-255) (Klijn shows that the text, on which this Nazoraean Interpretation was based, deviates from the LXX and sometimes agrees with the Targum and the text of Symmachus. He concludes that the Nazoraeans used a Hebrew or Aramaic text showing traces of the Jewish exegetical tradition. The contents of this Interpretation display a depreciation of the Scribes and Pharisees (who are considered to be the real deceivers of the Jewish people) and also show that Paul was accepted as an apostle, and that a life according to the Law effects the Christians only in so far as they belong to the Jewish people. Finally Klijn suggests a common background of the Nazoraean Interpretation and the source Q); E. Segelberg, The Mandaean week and the problem of Jewish Christianity and Mandaean relationship (p. 273-286) (The Mandaean week cannot be derived from Iranian, but only from Western and Semitic sources, although it is impossible here to distinguish between a Jewish or a Jewish-Christian origin. The Mandaean Sunday may be due to Christian influence, but it is also possible that the Mandaeans chose the Sunday as a result of their opposition against the Jewish Sabbath).

G. J. Reinink

Y. Komlosh,ហ្សេីសេនាលើលាមកុម្មុយនិស្ត (Bar-Ilan University Series of Research Monographs in Memory of the University's Founder and First President Professor Pinchas Churgin, 12), Bar-Ilan University/Dvir Publishing House, Tel Aviv 1973, 504 pp., $ 7,— (Among the steady increasing stream of good books on the targumim Komlosh’s The Bible in the Light of the Aramaic Translations will take first place if one seeks for a Journal for the Study of Judaism, Vol. V, No. 1
good and reliable survey of the relationship between the OT and the Targums. The author has won his spurs in the field of targumic literature, judged by his many publications on the subject (cf. the bibliography pp. 428 ff.). This (first) volume is a new prove of his extensive learning and constitutes a real treasure house besides such works as those written by Díez Macho, Le Déaut, McNamara and others.

As stated by the author in the Preface to the present volume (pp. 9 ff.), the significance of the targums rests on the fact that they reflect an early system of biblical exegesis. On the one hand, these writings inform us about the way in which the Sages understood the OT, on the other hand they help us to understand the plain meaning of the Bible. There does not, however, exist such a thing as an uniform system in the various targums. This book makes an effort to understand the nature of the targums, their formation and the history of their development, and to sketch the outlines that unite them. The numerous quotations from the targums to be found in Koolosh's book serve as a guide to the understanding of the targums and the methods used in writing them (a full list of quotations on pp. 440-481!). In explaining the various parts of the targums the author tries to describe the targumists' state of mind and to perceive the basic reason why they deviate from the text of Scripture. The targumists' work cannot be characterized as routinism: it was a creation, a work of inspiration.

The author initially aimed at presenting in one volume an examination of all the existing targums, but later on felt compelled to reduce the limits of the present volume due to the abundant material to be dealt with. In consequence, a study of the targums to the biblical writings coming after Ezekiel and of the Palestinian targums can be expected in a second volume. The present publication includes an Introduction (pp. 13-99), an examination of Targum Onkelos (pp. 103-267), of the targums to Joshua (pp. 13-99), to the book of Judges (pp. 280-297), the books of Samuel (pp. 298-329), the books of Kings (pp. 330-348), the book of Isaiah (pp. 351-396 and the book of Jeremiah (pp. 397-417). A list of abbreviations, a selected bibliography, a list of Bible-, targumim- and other quotations, and an index of authors and subjects (pp. 421-504) concludes the volume and enhances its value. The Introduction offers a detailed and well informed discussion on such topics as the Aramaic language, the Sages' attitude toward the Aramaic translations, the relationship between Onqelos and Aquila, the language, origin and date of Targum Onkelos, the relationship between the latter and the Palestinian targums, the masorah, vocalization and the editions of Targum Onkelos. The Introduction also contains good surveys of the value of Targum Onkelos and of the exegetical methods used in it, descriptions of the other Palestinian targums, the Geniza fragments and Neofiti 1, the Targum to the Prophets and the (fragments of the) Palestinian targum to the Prophets. There is a detailed description of the targums to all the books of the Hagiographa in as far as an Aramaic translation of the latter exists—a most useful addition to the corresponding sections in the introductions written by Díez Macho and Le Déaut.

The section dealing with Targum Onkelos i.a. discusses the following subjects: the anti-anthropomorphism of this targum (pp. 103-119); the